A SERMON

PREACH'D AT THE

FUNERALS

Of that Worthy Perſonage

GEORGE PUREFOY

The Elder of *Wadley* in *Berks*,

Eſq;

Who was buried by his Anceſtors at *Drayton* in *Leiceſterſhire*, *April* 21. 1661.

By *Jo. Hinckley.*

Quid in obitu dolendum? cum ad vitam miſeriarum expertem proficiſcitur; ubi nulli plagarum dolores: mortui potius ſuperſtites miſereantur, ut carcere incluſos. Greg. Nyſſ. Ser. de mortuis, p. 586.

LONDON,

Printed for *T. Baſſet* in S. *Dunſtans* Church yard in *Fleetſtreet*. 1661.

Gen. 25. 8.

Then Abraham *gave up the Ghoſt, and died in a good old age, an old man, and full of years, and was gathered to his people.*

IT is obſerv'd of St. *Paul*, that in the Entrance of his Epiſtles, like a compleat *Tertullus*, or ready *Orator*, he did firſt *Captare benevolentiam, & demereri populum*, that is, inſinuate himſelf into the good opinion, and liking of the people to whom he wrote: courting them (as it were) with winning terms, and appellations; as ἀγαπητὲ, *beloved, my Son Timothy*, and the like: exſtolling their *Faith, Love* and *Saint-ſhip*: melting them too, with kind and hearty ſalutations, *Grace* and *Peace*. St. *Luke* alſo, that learned Evangeliſt, begins with κράτιστε Θεόφιλε, *moſt excellent Theophilus*: And St. *John* uſhers in one of his Epiſtles, dedicating it to the *Elect Lady*; Theſe were all expert fiſhers of men, and ſo well knew how to bait their hooks that they might catch the Soules of men. That doctrine is ſwallowed moſt ſweetly, and that Sermon digeſted moſt ſoundly, which is wrapped up in a ſugard, and ſavory conceit of the Preachers worth, learning, affectionate tenderneſſe and integrity. Imagination here is moſt operative: This ſubdues the

hearts of men unto the obedience of the word, as once the very fame of *Alexander* did not a little conduce to the conquering of puiſſant Armies.

Fain would I (at this preſent, at this Solemnity, in this Auditory) obſerve the method, and walk in the footſteps of ſo grand Exemplar's; I mean, I would gain your *Penelope*, by the aſſiſtance and conſpiracy of your own Maides: Captivate your judgements and wills to the attention, and imbracing of the enſuing diſcourſe, by the innocent *Lenocinium*, or harmleſs trechery of your own affections.

To this end, I ſhall level the Artillery of my weak Rhetorick, make my Battery and invaſion, firſt, upon you my Friends, Neighbours, & country-men, you that like the Sons of Iſrael, have accompanied our *Father Jacob*, *Patrum Patriæ*, a Father of our Country, hither to his *Mamre*, his *Cave of Macpelah*: you, that like thoſe devout men, *Acts* 8. have brought *Stephen* ὁ Στέφανον ἡμῶν, indeed our *Crown*, our *Glory* to his burial. And now me thinks, I could gladly deſcend this Mount, and goe aſide with you into the Vally, of *Baca*, or to *Mizpeh*, to draw water; full buckets of water, at the Conduits of our eyes. I could even deal with you as *Jacob* did with his Son *Joſeph*, *Gen.* 46. 28. *Fall upon your necks*, and vie tears with you, until we have made a *great mourning*, as once was made for the death of *Joſiah*, ſetting all our notes to the tune of *Hadadrimmon*. For Alas, Sirs! what a poor deſolate

late, viduated, infeebled, gloomy Country ſhall we find at our return? After we have parted with ſuch a *Father* out of our Iſrael, ſuch a *Stake* out of our hedg, ſuch a *Ceder* out of our *Lebanon*, ſuch a *Luminary* out of our Hemiſphear. But whither am I now going? It is time to break through this clond; and to ſtop this tragical veine. My ayme at firſt, was not ſo much to condole, as to congratulate with you, and to thank you for your company, in the deads behalf; you have done the greateſt favour, that either he was capable to receive, or your ſelves to beſtow: we can but bring our friends to the grave, and there for a time we muſt leave them.

You alſo the Natives, and Inhabitants of this place, let me preface and beſpeak you in a word, or two: A *Stranger* to *Strangers*; Sirs, although we injoyed the company of this worthy perſonage, *& gratias agimus, quod illum habere meruimus*; may we never be unthankful to God, for the ſociety of ſuch a neighbour! yet his thoughts were much upon you; and his diſcourſe frequently off this place, and at laſt, he bequeathed part of himſelf to you: His Body to reſt with your bodies, his *Bones with your Bones*. So *King Edward* the firſt in our own Chronicles, ſignifieth his great affection to the *Holy Land*, by ordering his heart to be buried there, after his death. And as the place of *Homer's* birth was thereby made famous and illuſtrious, ſo ſhall this village receive no ſmall honour from this *Heroes* birth, and burial: Tell me now, Can we be but too

Bernardus in Cant. Ser. 26.

too welcome, that have brought such a legacy along with us? Can we be but too welcome, that have brought the rich spoil of our own Countrey to adorn your Temple?

But I must supersede these complemental insinuations: I must leave the Son too for a while, and come to the Father, for here are no lesse than two funerals: The first of *Abraham, the Father of the faithful.* The second of this Son of *Abraham*; But it is fit the Father should have the precedency: *Then Abraham gave up the Ghost, and dyed in a good old age, an old man, and full of years, and was gathered to his people.*

Though the foregoing verses acquaint us with *Abrahams Testament*, and therein his great care in disposing and setling his outward estate, to prevent differences, and controversies among his posterity, lest tedious suits should be entail'd upon his Children, together with his Land, and his other substance. And this hath been the providence of *Hezekiah*, and many other Saints, *to set their houses in order*, before they have gone to the place where all things are forgotten. The manner of his Will is also very observable, *He gave all that he had unto Isaac*, v. 5. yet this cannot be any plea; much lesse afford any excuse, or patronage, to such cruel and injust Fathers (whose younger Children fare no better than their Hogs, as once was said of *Herod*) who either for light causes disinherit their Children, or else make one of them a Gentleman, and leave the

other beggars, for *Isaac* was the only Son of *Sarah* his lawful and legitimate wife, his other children were the Sons of *Concubines*, *v.* 6. Now *Concubines* were for the bed indeed, but not for the honour of the family, taken without espousals, and so might be put away again, neither could their Children inherit. Therefore *Judg.* 11. 2. the Sons of *Gilead* told *Jephtah*, *He should not inherit in their fathers house, because he was the Son of a strange woman.* To this St. *Paul* alludes, *Gal.* 4. 30. *The Son of the bond-woman shall not be heir with the Son of the Free-woman*; They only had some smaller gifts bestowed upon them. *So Abraham gave gifts to his other Sons.* v. 6. A *Learned man* observes, that the same custome is in *Denmark* to this day, yet waving any further disquisition, or search further into the context: I shall come at last to those considerable circumstances which are in the Text it selfe, concerning the death, and burial of *Abraham.*

In *Denmark* the second wife had no part of the mans inheritance, but gifts out of his estate called *Morgengab.* Dr. *Hammond.*

1. The Person dying, *Abraham.*

2. The manner of his death, *He gave up the Ghost and dyed.*

3. The time when he dyed; *In a good Old Age, an old Man, and full of yeares.*

4. How he was disposed of after death; *and was gathered to his people.* These parts are plainly in the text, without either straining it, or obscuring them, with any termes of art. I must begin with,

1. The Person dying, *Abraham*: *And Abraham*

ham gave up the Ghoſt, Abraham *a great Prince, a great Prophet, a great man in eſtate*, the *friend of God*, the *Father of the faithful*: Titles enough (one would have thought) to have ſtruck awe into death it ſelf, as **impudent*, or diſreſpecter of perſons, as it is; yet notwithſtanding, all this pomp and *grandeur*, *Abraham gave up the Ghoſt, and dyed*. No prerogative whatſoever will exempt us from death, though we be the favorites of Heaven, the Potentates of the Earth, the darlings of the people; yet our breath is ſtill in our Noſtrils, we are as much obnoxious, & expoſed to the arrowes of death, as the pooreſt *Muſhroom*, or *Shrub*, the meaneſt peaſant that crawls on the ſurface of the Earth. The Pſalmiſt puts it to a negative queſtion, *What man is he that liveth, and ſhall not ſee death? Shall he deliver his Soul from the hand of the Grave?* Pſa. 89. 48. The word is not *Adam*, or *Enos*; but *Geber*. What rich, what mighty, what great Man is there that liveth, and ſhall not ſee death? And that we might not paſſe from that text without ſerious conſidering the purport of it, he arreſts our ſpirits with that ſignal and emphatical note, *Selah*.

* Θανατὸς ἀναιδής.

Firſt, or laſt, we muſt all travel this common road, which hath been beaten by the feet of all our forefathers; And indeed, this is alſo a common & beaten truth, that I am upon; none doubt of it in their underſtandings, & retired thoughts: yet becauſe there is a great difference betwixt a ſimple notional, and ſpeculative knowledge of

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a truth, ſwimming upon the underſtanding, and a practical ſanctified experimental & reduplicative knowledge, when we know the truth, *as we ought to knowing*, by influencing our wills, tempering our affections, and ſteering all the courſes and paſſages of the outward man, which is called by the Apoſtle, *a knowledge according to godlineſs*, or *Knowing of the truth, as it is in Jeſus*. I fear we do not know this truth, (in this ſenſe) as common as it is, elſe what means the *bleating of the Sheep, and the lowing of the Oxon in our eares*? what is the reaſon that ſo many live as if they ſhould never dye? ſet their hearts upon their *habitations*, as if their *habitations* ſhould endure for ever? As if they *ſhould dye in their Neſts, and multiply their daies as the Sand*, Job. 29. 18. They are ready to ſay with *David* in his proſperity, *that they ſhall never be moved*; or with the Whore of *Babylon*, *I ſhall ſit as Queen for ever*. Had thoſe Atheiſtical wreches learned this leſſon, who *put far from them the evil day*, and ſaid, *Come, I will fetch wine, and we will fill our ſelves with ſtrong drink, and to morrow ſhall be as this day, and much more abundant*, Eſa. 56. 12.

David well knew the difficulty of taking forth this truth, therefore about to make a Sermon of mans frailty, he begins thus, *I will encline my ear to a parable, I will open my dark ſayings*, Pſ. 49. 4. And the Prophet being about to proclaim, *All Fleſh is graſſe, and all the goodlineſſe thereof, as the flower of the feild*. He brings it in

with a ſolemnity of a dialogue, betwixt a voice from Heaven, and himſelf, *The voice ſaid cry; and he ſaid, what ſhall I cry?* Iſa. 40. 6. That ſaying was ſo dark, and our natures ſo averſe to digeſt it; that there is need of crying, and crying again.

Hence it is, that as it was in the daies of *Noah*, and *Lot*; So it is in our daies, their's eating, drinking, building, and beating, by oppreſſion, of our fellow ſervants, untill the Flood of death, like the river *Kiſon, ſweep us away. Hannibal ad portas*, the great Philiſtin, or laſt enemy is upon us; yet we are not drawn forth into battalia, mounted our battlements, or have our weapons fixed. The Bridegroom is coming apace, yet our lamps were neither trim'd, nor furniſhed with oyle.

Did *Abraham* give up the Ghoſt, though he was the friend of God? then let us not only make a good uſe of good men, whilſt we have them; by ſucking and drawing from them the hony of advice and Counſel; for there is no direction, or knowledge in the grave; though the lips of faithful and able Miniſters (whilſt alive) may drop as the hony-comb; yet their Sepulchres cannot edifie, or inſtruct us; *the living, the living ſhall praiſe the Lord.*

But ſince *Abraham* Gods familiar, and intimate friend, gave up the Ghoſt, and dyed: ſure death is not ſo terrible, as moſt apprehend it to be, otherwiſe his deareſt ſervant ſhould not have taſted of it. The Apoſtle caſts ſome ſpice into the cup

cup of affliction, and endeavours to ſweeten chaſtiſements by this argument, becauſe they fall upon the Sons and children of God, *Heb.* 12. 7, 8. As the grave it ſelf (me think's) is perfumed for us, in that Chriſt himſelf was pleaſed to ſleep in that Chamber.

Though *Abraham* was great in power, & eſtate, yet he gave up the Ghoſt, and dyed: therefore let's not *make fleſh our arm*, in relying upon any of the Sons of men, though never ſo mighty. They are but as ſo many dreams, ſhadowes, or puffes of wind, *ceaſe from man whoſe breath is in his Noſtrils; for what excellency is there in him?* Iſa. 2. 22. *Truſt not in Princes, nor in any of the Sons of men*, Pſa. 146. 3. And leſt we ſhould be left utterly deſtitute of any ſupport to bare us up, *David* adds, *v.* 5. *Happy is he that hath the God of Jacob for his help, whoſe hope is in the Lord his God*: As if all ſtaies were but as ſo many broken Reeds, in compariſon of this Rock of ages. *Alexander* (as great as he was) once the Idol of his Court was content at laſt with a coffin: And *Diogines*, is brought in by *Lucian*, as jearing the Ghoſt of *Alexander* after death, κ' Σὺ τέθνηκας ὥσπερ ἡμεῖς? what, is *Alexander* dead, as well as *Diogenes*? *Alexander* had then learned, that he was not immortal, and could ſay; Tis || no wonder, that I am dead, ſeeing at beſt, I was but a man. *Saladine* alſo that great Commander, who won *Jeruſalem*, gave order to have no other ſolemnity at his funeral; than to have a Cryer to goe before his herſe

Sarcofago contentus erat. *Juv.*

|| Οὐ παράδοξον εἰ ἄνθρωπος ὢν ἀπέθανον. Lucian. Ἥλικες Ἀλέξανδρον τὴν κακοδόνα ἀναγράφοντες θεὸν ὃν βασιλῶν ἤλεγξε γεκρὸν. Clem. Alex. p. 61.

herſe to give notice to the people, that there was *Saladine* the Conqueror of the Eaſt, and how, that of all his riches and glory, he carryed nothing with him but his ſhirt. And what help can they afford to others, that have not been able to helpthemſelves:

2. Part. 2. The manner of his death; *He gave up the Ghoſt.* 1. *Expiravit*, or as it is ſaid of Chriſt himſelf, ἐξέπνευσε, he *breath'd out* his laſt breath, to ſhew that we are but as ſo many bubbles or bladders; touch, or prick us, and we are gone, we preſently ſhrivel together, and as the heavens ſhalbe at the laſt day, are contracted and *drawn together like a Scrowl.* if God blow upon us, like ſo many untimely figs, we fall and ſhatter; our ruddy cheeks become pale and wan, *thou changeſt his countenance, and ſendeſt him away*; Job. 14. 20.

2. *He gave up the Ghoſt*; that is, he willngly ſurrendred his Soul into the hands of God; So Chriſt bowed his head upon the Croſſe, as it were to ſalute and welcome death it ſelf, even as he expanded and ſtreched out his armes, to ſignifie how ready he was to imbrace penitent ſinners. Gods people hath ſome preſentments of a better Countrey; Some aſſurance of going to more glorious company; They have an intereſt in Chriſt, and *ſo love his appearance*, as well at the day of death, as of judgement: they have *fought a good fight*, and therefore are willing to receive that τὸ στέφανον, that Garland, that crown of Glory, which is repoſited and laid up

up *for them, in the hands of a faithful Creator*; They have *taſted that the Lord is gracious*, by the reliſh of thoſe firſt fruits, thoſe bunches of Grapes, which the holy ſpies, the Miniſters of the Lord, have brought unto them from the Land of *Canaan*; and therefore, with the ſpouſe *Cant.* 6.4. *They long to goe to the vineyard it ſelf, to the beds of ſpices, to feed in the Garden, and to gather Lillies:* with *Simeon*, they are ready to ſing, *nunc dimittis, now let thy ſervant depart in peace*; or with St. *Paul*, to deſire *to be deſolved* ἀναλῦσαι, *migrare revertere*, to depart, *and to returne unto Chriſt.* Sculteus.

This is to inform us concerning the great difference betwixt the death of Gods ſervants, and the wicked; The one reſign up their lives, and give up their ghoſts willingly; from the other they are wreſted, and hal'd: The world ſticks ſo cloſe to them, that they know not how to ſhake it off, they are clogged, *and preſſed down with ſo many weights* they are pinion'd with ſo many ſins, *that do eaſily beſet them*, that they cannot mount upwards: Their darling ſins, and boſome corruptions come about them, as once St. *Auſtins* luſt did cling about him: *Non erimus tecum in æternum*? What, ſhall we never be drunk, prophane, and unchaſt any more? Their Souls are fetcht from them violently, as it were with a Purſevant, *this night ſhall thy Soul be taken from thee*, Luke 12.20. like ruſty ſwords they are hardly drawn out of the Sheathes of their bodies; to this *Daniel* alludes, *Cap.* 7. 15. *My-*

ſpirit

ſpirit was grieved within me : the *Chaldee* reads it, my ſpirit was grieved within my Sheath, and good reaſon they have to hang back, ſeeing they can diſcerne nothing before them, but flames of ever-burning fire, ready to devour them, as 'tis reported of the Infants of *Saguntum*, (many Plagues and Judgements threatning that place) they ſtarted back into the wombs of their Mothers, as it were, abhorring to be born into ſo troubleſome a world.

3. Part. 3. The time when *Abraham* dyed? *In a good Old Age, an old Man and full of Years.*

In a good old age, 1. Naturally, being free from thoſe Aches, Fevers, and noyſome diſeaſes which are incident to old age; As 'tis ſaid of *Moſes, His eye was not dim, nor his natural force abated*, Deut. 34. 7.

2. Morally, Not only an old Man, but *a good old man*; full fraught with ſo many vertuous excellencies, as might denominate him good; as his years did proclaim him old.

Full of years, *Annorum Satur*, even ſaciated, and ſatisfied with years: Having lived ſo long, that he deſired not to have his daies prolonged: or elſe *full of yeares*, that is, having fulfilled that, for which he came into the world, *finiſhing his courſe with joy*; and with *David*, *ſerving his generation, before he fell aſleep*, Acts 15, 36. In oppoſition to whom are *months of of vanity*, or empty months, *Job.* 7. 3. when men die and leave no Teſtimony behind them, that ever they were alive, and ſo they are buried in death, *Job.* 27. 15.

Seeing

Seeing it is here recorded of *Abraham*, as a mercy, that he died in *good old age*, *an old Man and full of years*: We may obſerve, that old age is a bleſſing; So 'twas promiſed unto *Abraham*, *Gen.* 15. 15. *Thou ſhalt goe to thy Fathers in peace*, and *thou ſhalt be buried in a good old age*, Paul glories in it, being ſuch an *one as* Paul *the aged*, Philem. 9. This is the promiſe which is annexed to the fifth Commandment, *That thy daies may be long in the land.* And it is part of that bleſſing, which the Lord will give to them that fear him, *They ſhall ſee their childrens children*, Pſa. 128. 1. 6. Sure I am, the contrary is threatned as a judgement to the houſe of *Eli*, *That an old man ſhould not be of his houſe*, 1 Sa. 2. 32. Bloody and cruel men are menac'd that they *ſhould not live out half their time*: *He ſhall ſhake off his unripe grape as the Vine, and ſhall caſt of his flower as the Olive*, Job. 15. 33. It is obſerved, that from the beginning of the world, to ſome generations after the flood, the Son never dyed before the Father, *Haran* an Idolater is firſt noted to have *died before his Father Terah, in the Land of his nativity*, Gen. 11. 28. The experience of many ages hath alſo confirmed an other obſervation, *viz.* That God hath commonly Crown'd the reverend Biſhops & Fathers of the Church with this bleſſing of the Patriarch *Abraham*, even a good old age: It is a bleſſing in a ſpecial manner.

1. Becauſe 'tis honorable, the ſame word which ſignifies honour יקר, may be fetched from

from γέρων an old man, becauſe of that veneration that is due to old age, *The hoary head is a Crown of glory*, Pro. 16. 31. *Gray hairs are the beauty of old men*, Pro. 20. 29. *Tertullian* vehemently reproved thoſe old men who were aſhamed of their own haire, and took, *Exuvias alieni capitis, forſan immundi, forſan gehennæ deſtinati*, the excrements of other men, & thoſe, it may be, who have been unclean, or elſe malefactors. The *Lacedemonian* Embaſſadors being in the *Theatre* at *Athens*; roſe in ſolemn reverence when an old man came in thither; God himſelf commands this, *Lev.* 19. 32. *Thou ſhalt riſe up before the hoary head; and honour the old man, and fear thy God.*

Grande nefas & morte piandum, cum vetulo juvenis non aſſurrexerit. *Juv.*

2. Becauſe it brings wiſdome along with it, together with prudence & experience, *with the ancient is wiſdom, and in length of daies is underſtanding*, Job. 12. 12. This is one reaſon why the Devils are ſuch *Dæmons*, ſuch knowing ſpirits, becauſe they are of ſo many thouſand years ſtanding, St. *John* ſuppoſeth, that ſuch as exceed in years, ſhould tranſcend others in divine underſtanding; *I write unto you Fathers, becauſe ye have known him that is from the beginning*, 1 Joh. 2. 13.

This concerns not children, and all younger people only, in acquainting them what reverence they ought to pay unto their Fathers, and ſuch as are ſtricken in years, *deſpiſe not thy Mother when ſhe is old*, Pro. 23. 22. The young Stork is very obſervant of the old ones, *And the Ravens*

vens of the vallies ſhall pull out his eyes that is not ſo: Their own Children ſhall plague them too, as they have been irreverent to others. Thoſe in *Ælian* were more than barberous, who inſtead of foſtering & dutifully obſerving their old friends, they rid themſelves of their company; and by an untimely violence, thruſt their decreped relations out of the Land of the living.

But here's ſomething for old men themſelves to ruminate upon; All mercies bring obligations along with them: If old men would have that honour and Reverence which is due unto them from others, they muſt reverence themſelves, and maintaine their own honour? The High Prieſt might not defile himſelf, becauſe the *Conſecration of God was upon him*, Numb. 6. 7. So neither ſhould old men do any thing that is black and ugly, leſt they ſhould ſtain their white hairs, which are the *beauty of old Men*. It being demanded of an old *Lacedemonion*, why he wore ſuch a long Beard? that I might (ſaid he) thereby be continually minded to do nothing that is diſhonourable; No ſpectacle me thinks is ſo monſtrous, and ſtrikes ſo much horror into the heart of a religious ſpectator, as to behold a drunken, ſwearing, obſcene, profane, and ignorant old man. *Lucian* hath hit right, in ſtiling his body ἐκφυχοσιδέρος, a living Sepulchre, or crawling Grave; and I may as juſtly take the liberty to term his Soul, in the language of *Auſtin*, *Concha putredinis*, a bundle of rotteneſſe, or *Cage of unclean birds*: Like ſome old withered thic-

ket or superannuated Forest, which harbers nothing but Toads and Serpents: The *Gibeonites* old shooes and mouldy bread, some old Oake or old Raven, may deserve as much as such old men, such as are not only children in knowledge, *overgrown boy's* (as one calls them) *with gray beards*, like *Rehoboam* forty (nay sixty) yeares old, yet very Children, 2 *Chron.* 13. 7. But are drenched in the sinck of all manner of corruptions, and, which is worst of all, such persons are seldom observ'd to be* converted, from their habituated enormities. *The wicked man though he live an hundred years, shall be but an accursed wretch*, Isa. 65. 20. *As Marriage is honourable in all*, but 'tis when *the bed is undefiled*; So old age is a *Diadem of glory*, but 'tis, *when it is found in the way of Righteousness*, Pro. 16. 31. which leads me to another Corollary from this part of the Text.

*Νεκρὸν ἰατρεύειν, καὶ γέρωντα νουθετεῖν ταυτὸν ἐστι.

Old age is then a Compleat blessing, when 'tis joyned with goodness. In a good old age, when old men are like *Mnason, old disciples*, Act. 21. 16. or like *Obadiah*, such as have *feared the Lord from their youth*, 1 Kin. 18. 12. Like the Almond-tree, and the Vine, which naturalists observe to bear the best fruit when they are old; So if these blosom and *bring forth more fruit in their age*, they may plead with God, as *David* in his extremity, *Cast me not away in old age*, Ps. 71. 9. Such leave a sweet savour behind them when they are gone, their memories are imbalmed, they need no monuments to continue their names, besides Epetaph's ingraven upon the hearts

hearts of good men, Braſſe and Marble are but cold remembrances to theſe. The great *Moloſſuſes*, and *Pyramids* (which are but as ſo many deſolate places, Job 3. 14.) will be eaten up with the teeth of time. The perpetual Lamps made of molten gold (the fond and comfortleſſe Tapers) which have been affected by heathens, and *Mahumetans*, to give light unto, or elſe to drive away evil ſpirits from their *Remaines*, ſhall ſooner be extinguiſhed then this Motto, (*Of a good old Man*) ſhall be blotted out.

As *Abraham* being old and good, was ripe for death, and ready to goe to his Grave, like *a ſhock of corn coming in, in his ſeaſon*; Job 5. 26. I muſt crave of you, that laſt act of humanity, to goe along with me to his funeral, and that's the laſt ſtage of my text.

4. *Abrahams* burial, *He was gathered to his People*: Here's no need of your Sobbs or lamentations, ſuch Funerals (me thinks) are as pleaſant as weddings, where the parties to be interred are not only old, but good too. Tis ‖ unſeaſonable to mingle our cries with their Hoſanna's, unleſſe we would ſeem either to envy their happineſſe, or to love our ſelves, more than them. 4. Part.

‖ Sedenti ad epulas lacrymas ingerere, importunum eſt, ne non tam amaſſe illum quam noſtra qnæſiſſe de illo commoda videamur. *Ber. Ser.* 27. in Cant.

1. He was gathered to his people in his Soul, that is, unto the Saints. As Gods ſervants rejoice in the ſolemn meetings and company of ſuch as excel in vertue in this life; ſo when they die, they ſhall be gathered to the *Congregation of the firſt born, and ſit down with Abraham, Iſaac*, and

Jacob in the Kingdom of Heaven. The Souls of wicked men, shall go to their people, to blasphemers, unclean persons, *Corah* and his company. *Judas* went *to his place*, and *Ishmael was gathered to his people*, Gen. 25. 17. So the Souls of holy men shal goe to the *Souls of just men made perfect*. *He was gathered to his people.*

Though when we die, we leave many of our acquaintance and sweet relations behind us: yet we shall not goe among utter strangers, but unto our fore-fathers, brethren and friends, who have here professed the Faith, and departed in the fear of Gods Holy name: Therefore, as many heathens rejoyced, that they were to goe to the Ghosts of *Socrates* and *Plato*: So may the servants of God exult upon their death-beds, that they are to be gathered unto Christ, the Patriarches, the goodly fellowship of the Prophets, the glorious company of the Apostles, and the noble Army of Martyrs.

If *Abrahams* soul was gathered to his people, then it was not as so much water spilt upon the ground, much less was it annihilated. That Divinity sprang from Hell, which tels us that the soul is *Emanatio e crasi*, or *Exhalatio e Sanguine*, and at last doth *transire in mentem mundi, vel in Atomos dissipatur.* I tremble to English it: for me, let this Philosophy return from whence it came, I had rather tell you (which is the very truth) that the spirits of Gods people, being let loose from the prison of the body, mount upwards, and are gathered to their people.

* Death

* Death is not ἀνάλωσις, an Abolition but ἀνάλυσις only; a dissolution of the *Compositum*, or separation of the soul from the body.

* Θάνατος οὐ φθορὰ ἐστιν, ἀλλὰ ζωῆς ἀ-ἀφορκὴ· οὐκ ἀ-φάνισμος παντελῆς, ἀλλὰ μετάβασις πρὸς τιμὴν Basil. p. 128.

2. *He was gathered to his people*, in respect of his body, in that he was buried in the cave of *Macpelah*, in the *feild of Ephron*, in the next verse to the text, where *Sarah* had been buried before. The body is the Caske of a precious jewel, the temple of the Holy Ghost; and therefore is decently to be laid up, and lodged in the Chambers of the Earth. It hath been accounted a curse, either to have no burial, or the *burial of an Asse*. And as all Nations have had a care to bury their dead; So I know no rite wherein they differ more than in the manner of their burials; the Ægyptians were very prodigal of their spices, in Embalming their dead, *quantum redolent duo funera*, Christ was *anointed to his burial*, Mat. 26. 12. The *Romans* burn their dead, and put their ashes in Urnes, some put their dead into figures of glasse, and so dryed them in the Sun, others (being more barberous) eat them up, and intombed them in their own bowels. Yet it hath been the desire of most people to be buried by their Ancestors, and to mingle their dust with that of their friends; as if the *clods f those vallies* (where their allies have been buried) *had been most sweet*, *Jacob* gave strict order, to be buried in the Land of *Canaan*, Gen. 50. 5. *Joseph* also gave the same order concerning his bones, 2. 25. *Ruth* told *Orpha*, *where thou dyest, I will die, and there will I be buried*,

Ruth

Ruth 1. 17. *Eutichius*, Patriarch of *Alexandria* tells us, that *Adam*, with all his posterity unto *Noah*, were buryed in *Spelunca Alcamne*, in a cave called *Alcamne*. Sure I am the old Prophet, by reason of his disobedince was threatned, that *his Carkass should not come into the Sepulchre of his Fathers*, 1 Kings 13.22.

After that ancient and laudable right (which hath been accounted no smal priviledg in former ages) our worthy Patriot, is come to sleep with his Fathers, and to be gathered to his people. And so having performed the Obsequies due unto the Father; It is time (order also requires the same) to celebrate those rights which belong to the Son; A genuine Son of his Father *Abraham*: and well may he so be called, his very* name imports as much; his profession and practice were suitable to his name, in maintaining, and contending *for that faith which was once delivered unto the Saints*.

* Puresoy. Pure Faith.

Now you see (according to my first prediction) I am conducting you to another funeral, and in order thereunto, I am faln upon a new text: I must also beg your patience to hear another Sermon, only I shall quicken and refresh your attentions, as that Philosopher in *Aristotles* Rhetoricks, did his weary and almost tyred auditors, with *Hem demonstrationem*! If you have any devotion left, listen now to that which may be for your great advantage, and is worth no small summe the learning. Many of those flowers, which I shall strew upon this Hearse, you may

may gather into poſies for your ſelves, their *ſmell ſhall be as the ſmell of Lebanon*, whilſt I open a box of Spikenard, and ſhed amongſt you the oyntment of his name; your ſenſes may not only be delighted, but your faces may be made to ſhine.

I ſhall not mount into panegyrical flouriſhes, in the honour of the man, though his excellent vertues would worthily bear, if not exact them in the words of our own Hiſtorian concerning *H.* 7. But I ſhall uſe the words of ſobriety and truth. His name hath no need to be imbelliſhed with any ſtrains of Rhetorick, *Nullius laudibus creſcat, nullius vituperatione minuatur*, as *Macrobius* of *Virgil*: The ſtature of his fame can receive no addition of Cubites from my oratory; As it cannot be obſcured and ſullied by any black mouthes whatſoever: for himſelf, I dare ſay, (though againſt my preſant enterprize) that I ſhould never have procured his approbation or allowance in ſteering this courſe; He had rather *his own work ſhould praiſe him in the gates*, than Pro. 31. 31.
that *Homer* himſelf ſhould ſet forth the praiſes of him, or them; only give me leave, firſt to aſſert, and make good the way I am going, in vindicating it in the general, from the ſlanderous charge and unreaſonable imputation of ſuperſtition, we have not only the *Romans*, and *Græcians* for our preſidents, but the primitive Fathers, by their many Elegies, and funeral orations, have given pregnant Teſtimonies, that they never thought it unlawful, to give the dead their due.

Ser. 26. in fratrem *Cæsarium.*

A Nostrate Philosophia non est alienum: It is no way repugnant to Christian philosophy, or sound Divinity. So *Nazianzen*; But we have more anthentiek authority, yet *David* himself compiles a panegyrick in the commendation of *Saul* and *Jonat.* after their deaths, *Saul* & *Jonathan were pleasant in their lives.* And again, *the beauty of Israel was slain on the high places*, 2. Sam. 1. 19. 23. The Prophet *Je.* 22. 15. 16. does the like for *Josia.* He tels *Jehoiakim* that his Father *did eate and drink & do judgement and justice, he judged the cause of the poor and needy*: No fear then of superstition.

The first Topick to be spoken too, is the birth and extraction of this lamented Genleman, both which were very Noble, and ancient: by the help of some Records (which I have seen) I could lay before you a glorious Scheme of a numerous pedegree; I could lead you many generations backward (if not to the conquest it self) and all along point at the Eminency of his illustrious Progenitors: But I must leave this taske to better Heraulds and Historians than my self. If you understand these *Escutchions*, you may be your own Heralds: Had not some inhumane, & Srcrilegious persons (like so many *Gothes* and *Vandals*) defaced some monuments in this place, you need not have gone far to have seen what I say; The losse is so much the lesse in that 'tis repair'd, and his Geneology in several branches of it, redeemed from injurious time, by the dexterous and happy pen of *a living* * *library*, who voluntarily transmitted unto him in his life time, an accurrate

*By the Right Reverend Father in God, *Robert* the now Lord Bishop of *Lincolne.*

por

portraiture of the same; besides, the gallantry of his family cannot be forgotten in this place, so long as *Bosworth* is so neer; I say it again, The gallantry of his family shall not be forgotten, so long as *Bosworth feild* hath a name in story, neither have his forefathers *been men of renown only* for greatness and valour, but famous too in the *Congregation*, for truth in Religion: And herein he out-went his *Father Abraham*; for his *Father Terah served other Gods*, Joshua 24. 2. Nei did he degenerate from them, which made him the more to be honoured by good men. As I have had alwaies an high esteem of the *Ancient Fathers and Writers* of the Church; so I have accounted, that there is a tribute of reverence & respect to be given to ancient families in the State; especially such (like the *Romans*, and some * others) who often read over the Noble Acts of their Ancestors, that they might be inflamed to do the like: Such as do not stain that honour they have received, but rather transmit it to posterity with advantage; Therefore the word which is translated *Nobles* signifies *white ones*, Jer. 27. 20. to shew, that such as are *brought up in Scarlet, should not imbrace dung-hills*, and defile their garments in the miry puddles of any dirty and ignoble practice. This *Worthy* was a *white one* indeed, for though there was an orient lustre in his birth, yet his new birth did out-shine and dazle the glory of that, *virtutibus quam natalibus vel tantis nobilior*: His vertues were a better ornament unto him, than his coat of Armes. The

Note that Eleven of his ancestors were slain at the battle in *Bosworth* feild, in asserting the right of *H.* 7. against the cruel usurper. *R.* 3.

* *Tamerlande* did so, when he was about to ingage with his enemies, to the intent his courage might be rouſed up.

name

* Gratius fuit nomen pietatis quam potestatis. *Tertul.*

Οὐδὲν ἄγαθον ὃ οὐ ποιεῖ δίλαιον σώφρονα, ἀνδρεῖον, ἐλεύθερον. Mar. Anton. lib. 8.

* name of piety was more sweet, than that of a Gentleman: as *Theodosius* gloried more that he was a Christian, than that he was an Emperour; that was best in his account which did rather conduce to make him good than great. As the *least in the Kingdom of Heaven* (that is, of glory,) is greater than the greatest of the Sons of men upon Earth; so the lowest degree of saving grace, is better than the highest excellencies of *Stock* or *State*. These are poor low & beggarly trappings, empty husks, glorious bubbles, as they are destitute of *goodness and Truth in the inward parts*.

But we shall take the dimensions of his worth the better, if we consider him in his general capacities, Moral, Politick, and Divine; As a *Man* a *Magistrate*, and a *Christian*.

1. In his moral capacity, *as a Man*: and here I am amids such a throng of personal excellencies that I know not to which to turn first, should I rehearse them all, the remainder of your patience would utterly be exhausted, should I passe them all by in silence, I should wrong both his worth and your expectations; & if I should speak of this or that, without taking notice of the rest, this would be (as *Tacitus* of *Agricola*) *injuria virtutum*, a wrong to his other vertues, notwithstanding this triple-horned *dilemma*, I shall like a traveller, cast a transient eie upon those magnificent structures where I must not dwell. Who knew him that did not also know his exemplary temperance? His very heart rose against debauchery in others, and if at any time he was condemned

demned into the company of intemperate persons, his delight was no more than a Marriner takes in his shipwrack, or a poor slave in his galley. Just so he was not only, no swearer, but *feared an oath*, Eccle. 9. 2. His veracity, and fidelity in words and promises, were no lesse observable: He accounted it the greatest reproach to boggle or falsifie in either.

How curteous and affable to all? *quot verba, tot aromata*: His words were even perfumed with lenity and condescention to men of the meanest rank, So far as he could without making himself cheap, and exposing his authority to contempt; *ex ore ejus, non tam verba quam mella fluxisse videantur*, in the words of *Vincentius*. he spake roses, and hony dropped from his lips: or in the words of a better author; *In his lips were the Law of Kindnesse*, Prov. 31. 26. I have gone as high as I can, yet I am narrow and short in expressions, *revocetur ab orcis----Tullius*. Here's work for another *Cicero*, neither was he of the number of them who salute, complement, and set a garland of fragrant words about one's head, yet all that while aim at the *fifth rib*, that so innocent and credulous men may fall a *Sacrifice* to their dissimulation. He first of all acquainted me with a court-like Aphorisme, out of a latine * Manuscript by him; but it was with no small dislike. It was this, many are *omnibus benigni, paucis familiaris, nullis amici*; *Kind to all familiar with few, but true friends to none.*

Cap. 23.

* Written by Henry Umpton.

I might add much concerning his judgement

and understanding in several ingenuous and liberal studies, as History, Heraldry; but above all, in that art of all Arts, *Divinity*; of his well regulated Charity, always making a judicious choice of the objects upon whom he bestowed it. But I shall consider him,

2. In his pollitical capacity; and herein, first, as a subject of this Kingdom, and hence I commend unto you for a pattern worth your immitation, his peaceable disposition and submission to lawful authority; *Obedience and Humility are the signes of an honest Man*, said he || that spake like an Oracle. When *Bellona* first beat up her unhappy Drums, and spread abroad her bloody streamers, he so far abhorred those proceedings, that he procured a licence of his Majesty, of happy memory, to travel beyond the Seas. And when the Seas were as tempestuous as the Land, he chose rather to bury himself alive, in a private and obscure concealment of himself; (as * *Pompey* once resolved to do in a tender compassion of *Rome*) rather then behold, much lesse joine his hand in the rending the bowels of his own Country; When a little before his death some were telling the animosities, and discontents that were abroad, (as we are all too apt to be *Athenians in sick mens Chambers*, though we now injoy those mercies, which not long since we could not hope for, unlesse from his hand who hath bestowed them, and would have thought them cheap, though purchased with a torrent of blood) he plainly told me, that the anger

|| Ki. *James* in his speech at the conference at *Hampton-Court.*

* Ah, potius bello patiaris in isto; te *Cæsar* putet esse suam. *Lucan.*

anger of male-contents arose from the leven of their own ambition; angry they were, but it was with (with *Agrippina*) because they did not reign themselves. Many dying men, (as *Jacob* and others) have had prophetick spirits, and so had he: As Naturalists have observed, that some * creatures see clearest, when about to die; when I told him, that it was usual with wayward men, if they have not every *punctilio* they desire presently, (like so many children) they are unthankful for what they have. He gave an *Adæquate* and full consent thereunto, as comprehending his own sense; And since I am faln upon this subject I call to mind what a || Prophet of your own, I meana Minister of the next adjoyning parish, hath left upon record. *'Tis irksome* (saith he) *for wild birds to be cooped in a cage of discipline and order, or to be strait laced, after they have gone loose so long*; I wish, we were not writing a commentary upon that Text.

* Talpæ moriturî aperiunt oculos.

|| Mr. *V.* Parson of *Weddington.*

2. As a Magistrate, so he was an ornament of that order. *He put on Righteousnesse, and that cloathed him, Judgement that was a Robe and a Diadem*, Job. 29. 14. *Eyes to the blind, Feet to the lame* δίκαιον ἐκρυον, Justice it self set forth to the life, *Justice animated*; his grave & regular life was enough to put sin out of countenance, and the intimation of his pleasure, yea his nod had the authority of a command. Ready he was, (whilst he had his health) to execute the lawes, especially in punishing scandalous offenders, and relieving such as were oppressed. *Pharaoh* would have

Vita censura pulns imderium.

have them to be Rulers over his Cattle, *who were men of activity*: Gen. 47. 6. Much more ought they to be active who are Rulers over men: Hear this ye great ones, draw forth that sword which God hath intrusted to you, *to the terror of evill works and workers*; but remember to be (like God himself) *a Sun and a shield* to the poor and persecuted. If any one of you shall upholster prophanesse, either by your power or example: I may justly Alarum you in the words of *Zach.* 11. 2. *Howl O ye Oaks of Bashan*, great men are called Oaks in Scripture, as men in generall are often compared to trees. If you, like Oaks, shal bring forth Acorns for hogs; that is, favours for wicked men; *Then howl O ye Oaks of Bashan*. This was the reason that the Lord commanded the *Heads of the people to be hung up before the Lord against the Sun*, Numb. 25. 4. And that at the end of the world, *the Kings of the Earth, the great men, & mighty men shal hide themselves in Dens and rocks of the mountains, and say to the mountains and rocks, fall on us, and hide us from the face of him that sitteth upon the Throne*, Rev. 6. 15. 16. Because all these had abused their power, and as *Lucifer* falling from Heaven drew the third part of the Stars after him: So these have corrupted others by their examples, therefore their judgement shall be the more signal.

Moralia cum fide, sunt divina: & divina sine fide, sunt moralia.

3. His Divine Capacity, as a *Christian*, though his former excellencies, both moral and civil, were both divine and spiritual in him, as they were

were acted by the ſtrength of Grace, and directed to the glory of God, yet that which we call Religion, in a more immediate ſenſe, was his greateſt delight; and thoſe that were Godly indeed, and truly Religious, were higheſt in his eſteem, *Et ſcias eos virtutibus abundare, &c.* we may ſafely conclude, that thoſe men have a great ſtock of vertue in themſelves, who ſet their affections upon vertue in other men: *We know that we have paſſed from death to life, becauſe we love the brethren*, 1 John 3. 14. Neither was his Religion of any novel date; All the Locuſts of old new-furbuſhed hereſies and Schiſms (which have ſwarmed out of the bottomleſſe pit in theſe later times) could never faſten upon him, to blaſt and deface the verdure of his more ancient and Catholick profeſſion, but *ſtill he drew the ſweet breath of pure truth in the Church of God*: He was none of thoſe, who having *drunk old wine ſtraitway deſired New*, Luke 5. 39. Or rejecting the old ‖ *Manna* of ſound doctrine, longing for the *Muſtum inventionis of brain-ſick Chanters*, which ſprang up but the other night: And that he might be aſſiſted in his domeſtick, and more publick devotions in his family (which were daily as frequent as his meals) He borrowed ſome aid from the Altar, by commonly keeping in his houſe a Chaplain in orders, and in his abſence, that the duty might neither be neglected nor prophan'd, by raſh evaporations and daring effuſions: He had a form of prayer read conſtantly twice a day in his family: So diligent was he

Plinie epiſt.

* Bp. *Morton.*

‖ Apoſtolicæ doctrinæ manna revomendus hæreticæ novitatis ſordibus obiectatur. Vincent. Cap. 12.

in

in hearing the word, that when through weakneſſe he could neither go or ſtand; yet we had his preſence at ſermon; until at laſt I thought he would have breathed his laſt, whilſt I had been preaching. A good Emperour ſhould die in the feild, a good Miniſter in the Pulpit; and it ſeems, A good Chriſtian could willingly expire in the Congregation.

Indeed he was ſo far from running forth into heats about Religion, eſpecially about ſhuffers and philacteries, and other circumſtances of lower moment, (as if theſe ſhould rather be the ſubject of his obedience, than diſputes, that even in other matters he was obſerved to expreſſe more Religion in his practice, than in his words; like deep waters that make the leaſt noiſe, and not like the *Indian* figtree, whoſe leaves are as broad as a target, but its fruit no bigger than a bean. This reſervedne might eaſily ſuggeſt unto ſtrangers an occaſion of ſuſpition, that his heart did ſcarce abound with goodneſſe, ſeeing his mouth was no forwarder to ſet it forth. But when he was in private: O how have I been affected to hear him give a large teſtimony of his faith! when we have been mingling experiences, & bringing forth our evidences for Heaven; how have I exulted to hear him relating the way and method he had walked in; How he and his former *Sarah* did conſtanly *take ſweet counſel together*, by entring into their cloſet (beſides family exerciſes) and praying jointly unto Almighty God, there *in ſecret*. Happy couple! ſo to live together

ther in this world, that they might live together to all eternity. Besides this act of devotion, every night before he took his rest, he sat him down in his own studdy, there he pass'd a severe scrutinie upon himself, examining and calling to the test, the several actions of the day, and wherein he had miscarried; thereto abhor himself, and implore the pardon of his Heavenly Father, in cancelling that debt. *His account shall be lesse at the great day of recompences, that often thus sincerely and impartially reckons with himself.*

As he was conscionable in giving to God the things that were Gods: So he had a sweet return from God, as of many other blessings, so of gracious assistance and support, in time of his extremity, that he might resemble his Father *Abraham*, and his deliverance upon the *Mount*, when God had taken from him by a lamentable stroke, his dear spouse, *the joy of his heart*, and *delight of his eyes*, when his Children were dispers'd with the tempest of Warr, his estate rent and torne, and he himself pensive, at these rugged transactions of divine providence; He took his Bible in his hand, and so his spirit was calmed, as it were from Heaven, in reading, *Psa.* 31. 1, 2, 3. *In thee O Lord do I put my trust, let me never be ashamed, deliver me in thy righteousnesse. Bow down thine eare to me speedily, be thou my strong Rock, for an house of defence to save me; for thou art my Rock and my Fortresse, therefore for thy names sake lead me and guide me:* And may not he justly be called *the Son of Abraham*, who

could thus live upon prayer and promiſes, and by faith evaded and conquered the greateſt difficulties.

We ſhall confront this Father and Son (with their due diſtances) in a cloſer parallel, and draw to a concluſion. Was *Abraham* an indulgent huſband? So was he. *Was he a praying father for his children; *O that Iſhmael might live before thee*? So was he. Was *Abraham* tried and exerciſed with Croſſes and afflictions? So was he. Was *Abraham* the Father of a numerous ſeed according to the ſpirit? ſo was he according to the fleſh: A ſeed, the branches whereof are tranſplanted into ſeveral Countries (like a conſtellation of ſtars, broken up and ſet in diſtinct orbs,) where they are the *heads of their Tribes*. Did *Abraham command his houſhold after him*? So did he; never did child reſemble his father more in any bodily Symmetry and proportion, than he did *Abraham* in this particular; like another *Antoninus*, he oft viſited his family, ejecting ſuch perſons as were prophane and ſcandalous, as ſo much Froth and Scum, with *David a wicked perſon would be not know*, Pſ. 101. 6, 7. *Zim and Ochim, with Satyres and other unclean birds, were not ſuffered to dance there*, Iſa. 13. 21, 22. This was a reddy way to bring a bleſſing upon his own affaires, and to convince the vileſt ſervants of their Errors, to the intent they might repent and reform: That *ſo their ſpirits might be* ‖ *ſaved in the day of the Lord Jeſus Chriſt*.

Had *Abraham* his failings and infirmities? witneſſe

* We look for the effect of thoſe prayers in his ſurviveing off-ſpring. Sure children of ſo many prayers can-miſcarry as is ſaid of *Auſtin* in reſpect of his Mother *Monica*.

‖ Quorum non zelas ſalutem ſubiectionem nimis ambitioſe vendicas. *Ber. Ser.* 23. in Cant.

witness his cowardise in *Gerar*, Gen. 20. 2. So (that you may not say I have made an absolute Saint of him) had he also; yet I must do him so much right, that when I laid before him his impatiency & fretting, to which he had been prone; with humility he acknowledged his fault, but withall ascribing the praise to the grace of God. He told me, that he had much mortified, weakned, and conquered that once domineering passion.

But to keep to the text, *Abraham* was great, and rich; yet *he gave up the Ghost*, willingly submitting himself to the stroke of death. So had this his Son a very large estate, a beautiful and pleasant * habitation, All other comforts whereon wordlings set their hearts; yet he had so far studied the nature of them all, that he had found them to be only *bracteata felicitas*, nothing but as a little gilded Copper, and therefore set his heart no more upon them, than on so many fleeting, empty, and miserable comforters; this he signified to me, when I spake my feares unto him, *viz.* That the great things of the world do clogg and retard our motions towards heaven, and stake us down so fast unto the Earth, that we are unwilling to dye, ready to prefer a palace in *Paris*, before Paradice itself. His resolution and answer was like that of || *Antoninus*, no more to be in love with any thing below, than with a sparrow flying over his head, which perhaps he might never see again. He had also studied the charter of heavenly joyes, when he cry'd out of his paines. I told

*Wadley has a commodious site; a wholsom and delicious aire; it is a rich and pleasant Seat. *Burton. p. 259.*

|| Εἴ τις τῆς στρουθίων παραπετομένων φίλειν ἄρχοιτο Anton.

told him, that in Heaven, no malladies ſhould attatch him, there all tears ſhould be wipt from his eyes: True in deed, ſaid he; there I ſhall have reſt, and not till I ſhall come thither. And can he chuſe but give up the Ghoſt willingly, who meditates aright upon the vanity of this world, and the bleſſings of that which is to come; therefore he was obſerved towards his latter end, to be as earneſt to have his Coach and Horſes to be prepared to bring him to this place of his burial, as ever the was to goe a progreſſe of pleaſure, looking for the meſſenger of death; as *Jacob* did for thoſe Charriots, which ſhould carry him to his Son *Joſeph*.

Cæſar etſi gloria celum latiſſimus ideoq; ſibi ſatis vixerit non tamen ſatio. Reip. quæ præſidio carere non poſſit ipſius & tutela. *Sleid.* Wiſ. 4. 9.

2. *He dyed in a good old Age.* It was obſerved of him, *that he was an old man at twenty*, in reſpect of us, his Allies, the Church and whole Kingdome, ſo his death was immature; but in reſpect of himſelf, ſo he was a *good old man, for wiſdome is the gray hair to men, and an unſpotted life, is old age.* In this ſenſe it is that *Abraham* is called a *good old man*, for his age was far inferiour to many that liv'd before him, *but an hundred threeſcore and fifteen yeares* in the *v.* before the Text, yet he is ſaid firſt of any to be *an old man, and full of years*, becauſe his many vertues did crown his age, in making it the more awful, and *illuſtrious.

*Invida quem Lacheſis raptum rtiete ride nova. Dum numerat palmas credidit eſſe ſevem *Mart. li.* 10. *Epiſt.* 58.

3. He is brought hither to be *gathered to his people, and to ſleep with his Fathers*, untill the day of reſurrection, that as he injoyed many of *Abrahams* mercies in his life, ſo he might be like him

him in his death too, that (like *Saul* and *Jonathan*) *in death they might not be divided.*

Heitherto I have been converſing with the dead, and tracing the footſteps of two Heroick Ghoſts. Now a word or two at parting, to you that are yet alive, that ſo I may end as I began.

1. To all in general, give me leave to make ſuch a dole amongſt you, as *Nazianzen* did amongſt his auditors, after he had made an oration upon the life of *Athanaſius*, *Vertutes illius inter vos partiamini*, now fall a dividing his vertues amongſt your ſelves: But be ſure that every one take ſome. This will be a better badge of being at a funeral, than either Roſemary or Ribbons; when you are diſmiſs'd, goe alſo muſing with your ſelves, who may be the ſubject of the next funeral, and ſay with the Apoſtles, *Maſter, is it I? Maſter, is it I?* Only let me prompt you to ſo much humanity, as to take your leaves of this our Reverend Father, before you goe; ſpeak to him in the words of *Luther* to his dying daughter, *Ingredere in cubile tuum cum pace*, good night dear friend, farewell, farewell, goe to thy bed of reſt, draw thy curtains, ſhut thy doors about thee; *Et nos mox aderimus*, It ſhall not be long, ere we ſhall all come unto thee.

2. In a ſpecial and peculiar manner, to you that are the children, and that, both by way of Conſolation and direction.

2. By

1. By way of conſolation, *vos chara capita, vos chara pignora*, you that were the ſweet pledges of his love; *The branches, which once ſate about his table*, and ſprang out of this ſtem before. * I confeſs the thoughts of his death are very ſad: He is *Commune* || *damnum*, a common loſſe unto us all, but eſpecially unto you his neareſt allies; yet the * loſſe is more yours and ours, than his, *ne defleatis igitur*; Therefore weep not for him, who ſhall never weep more. What though you have loſt a tender Father? yet you have cauſe to || rejoyce, that you had ſuch an one to looſe. Loſt did I ſay? Nay, he's perfected in an advantagious change of his ſtation: Look beyond death, and think with your ſelves, as if you ſaw him cloathed with * immortality. What though he be faln aſleep, into an Iron || ſleep, nay, a ſleep of * Braſſe? yet he ſhall certainly wake again. *Cur impatienter feratis ſubductum*, in the words of *Tertullian*; Why ſhould you grieve that he is gon aſide, *quem creditis reverſurum*, who you believe to return again, never to leave you, never to die any more? He ſhall get by the grave, that ſhall be as fullers earth, and Nitre to purg him from all corruptible qualities: And ere long he ſhall break forth out of thoſe clods, as the Sun from ſome cloud, that had eclipſed and obſcured it, or as the *Phœnix* ſprings more vigorous and active out of her own aſhes.

Ut Phœnix ruptis pullulat exuviis.

2. By way of Direction, I ſhall not betray my ignorance ſo

* Finis vitæ ejus nobis luctuoſus amicis triſtis. Tacitus de Agric.
|| *Bernardus de Gerardo.*
* Majore hominum damno quam ſuo. Suet. de *Tito.*
| Non dolendum quod patrem amiſeritis, ſed lætandum potius quod talem habueritis *Ambro.* de fratre *Satyro.*
* Non tam mortem cogitate quam immortalitatem. *Cyp. Epiſt.* 82.
|| Ferreus urget ſomnus Virg.
* Κοιμήσατο χάλκεον ὕπνον Hom.
* Cum dormientem audivimus, evigila: tutum minime deſperemus. *Auguſt.*

ſofaras to ask you this queſtion, did you love your Father? For you may anſwer me in the words of *Peter*, *Thou knoweſt that we love him*: And me thinks I hear you ſay, good reaſon we had to do ſo, *omnis in Aſcanio*, all his love was upon us; wel, love him ſtill, love his memory, follow his advice and counſel, in fearing the God of your Fathers, and loving each other; remember the *Rechabites*, Jer. 35. 5. Having pots of wine ſet before them, ſaid, *We will drink no wine, for* Jonadab *the ſon of* Recab *our Father commanded, ſaying, ye ſhall drink no wine*, goe ye and do likewiſe in reſpect of all that ſavory and fartherly counſel which he hath imparted unto you; O let not that die with him. 'Tis ſaid of *Antoninus*, *Hoc Solo patriæ, quod genuit nocuit*, Herein only he prejudic'd his Country, in that he left ſeed, a *Commodus* behind him. But as 'tis your honour to have had ſuch a Father, ſo let your carriage be an honour to his memory: That as it is ſaid of *Rich.* the firſt, ſucceeding his Father *Henry* the ſecond, ſo it may be ſaid of you: *Though the* *Sun *be ſet* in his weſtern bed, yet by reaſon of your luſtre, we may be free'd from the ſhadows of a darkſom night. So ſhine then, in your ſeveral ſphears here, as members of the Church and State, That you may ſhine as ſo many Stars in the Firmament of glory hereafter. *Amen, Amen.*

* Sol occubuit nox nulla ſequuta eſt.

FINIS.